TWO EPISTLES,

Written to all Friends in the Truth:

The one, touching the *Perfection* of

HUMILITY;

Written in *Rome-Prison* of Madmen.

The Other,

Touching the RIGHTEOUS ORDER OF

JUDGEMENT IN ISRAEL.

Written at *Lyons* in *France*,

By the Servant of God, JOHN. [Perrot]

LONDON,

Printed for *Robert Wilson*, at the sign of the *Black-spread-Eagle* and *Windmil*, in *Martins Le Grand*, 1661.

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CONCERNING HUMILITY

JOHN the Prisoner, to the Little LAMBS.

SALUTATION.

GOD Almighty is *greater* than the *swelling* and *bowling Waves* of a *troubled, angry, raging Sea*; for though she *rouls* the unsettledness of her *Outrage* as the Tumblings of *Mountain* after *Mountain*; yet He which ruleth on high (ordering [in his unsearchable Counsel] all things for the *Advantage* of good *Prosperity* and *Happiness* of all the *constant, setled & faithful-hearted*; whose *Delight*, without *wearisomeness*, is, to trust in his *Living Name*, and *Eternal Supream Power*) can make all in a moment, and turning of a short space, become as *standing Oyl*. Thus saith the *Voice* which is holy, which is true, which is living and faithful; Who hath Power but the *LORD*? Or, where is there permission but of the *Mighty One*? Where is Counsel but with the *Eternal Wisdom*, who *purgeth Jacob* in his way, and *befooleth* his *Foes* in the very *open wayes*, and *narrowest* and *secretest paths* of their own *Outgoings* and *Designs*? Who hath *known* the *LORD*, and will not *trust* in Him for an *Everlasting Good*? Who hath *trusted* in the *God* of *Salvation*, that can say *his Trust hath perished in the end*, and the *peace* of his *soul* is *fled from him*? Or, can his *Servants* say that He is *as a man*, or like unto the *son of man* which *remembreth* not the *way*, nor *enclineth* unto the *Cry* of the *Just*? Verily, the *Seas* may *sink* through the *Earth*, and be no more, as the Waters in her belly, and the *whole Earth* become as a *whirled dust* out of a *golden Ballance*; Yet is there Judgment with the *Lord* for *Worm Jacob*, and a Covenant of *Righteousness* for *Israel*. Moreover, Though *Nature* may *degenerate* from her proper kind, the *Cow* nor the *Asse*, the *Camel* nor the *Old Lionness*; nay, nor the *Nurse* nor the *Mother* have

 any

any more *pitty* or *compassion* to the *fruits* of their own *bowels* to *suckle* or *nourish* them in due season, though *they* might *harden* their *hearts*, and *shut* their *ears* from the *Cryes* of their *own flesh*, and should *loath* and *abominate* their *Conception* into *death*; yet is there **Compassion** with the *God of David* for the *humble* and *contrite-hearted*, and **Deliverance** with the *God* of *Moses* for the *Seed of his own Host*, though they are *straitned* by the *Red-Sea-side*: Therefore *lift up your heads*, **O ye little Lambs**, and *breath to your Keeper* in the *spirit* of fear and reverence, *sanctifying* his NAME in your hearts, in the *Life* of *Faith* and *Obedience*, until the *Rod* be stretched over the *Floods*; for then shall you *march* with *dry shoes* through the *mighty deep*, with the *Songs* of Salvation in *your Way*; But the *joyning hands* of the *divided Waters* will cover the *running stones* of the *Deserts* of *Egypt*, as *Rocks* that are cast to the *bottom*: *doubled* then shall your *Psalms* be, *Tea*, and *trebly tuned* unto the highest *Laud* and *Glory* of Him which *rules* in the *Heavens above*.

This is the *Day* wherein God Almighty is *trying* and *proving* with what *an eye* you are *enclined* to look into the *Life* of his *humility*, who shews himself as a *servant* unto *Man*, walking his *Corn-fields*, and attending him with *Bread* and all things; who *feeds* the *Worms* of the *workmanship* of his hands, and *refresheth* the *creeping things* with the *lowly* and *humble Attendance* of his *own most infinit bowels of Mercies*; yea, he *walks* in the *deeps* of the *Sea*, amongst the *Worms* that *creep* in the bottom of her belly and womb, *watching* and *waiting* as the *diligence* of *all diligence* to *serve them* in *all wants*. Ah! what shall I say of the King of *Glory*, to whom the *Sun*, *Moon* and *Stars* are but as a *shadow*, and the *Firmament* of the *Heavens* but as a *dark* and *gloomy vail*? Surely, when I consider the *Glory* of the *most Eternally glorious*, full of *Wisdom*, *Strength*, *Power*, *Vertue*, *Light* and *Brightness* (the height of whose Majesty in all things which *glorious* are, there's no end of space to reach) how He hath *humbled Himself* to come down in the *lowliness* of his *Life*, to *serve me* (his dispised of man) with the *greatness* and *grace* of His *rich Compassions*, it *moves* and *melts* my *heart* before him, and even now makes me *cry* in the Spirit, saying, Oh that the *Wisdom* of the *most wise* and *humble* would encrease with me for ever, to the end, *instructing* me to *serve*, as He

serveth

ſerveth in the humbleneſs of his *wiſeſt Life*. Children this is the *deep place* where you are to *ſink down into*, in this the day of the *tryal of ſpirits*, to know of what nature they are: So here, try *your ſelves*, and prove *your ſelves*, and ſee if you can *ſerve* the *Worms* of God, which *creep* upon the *face* of the *Earth* (even as God *ſerveth* them) according to the *meaſure* and *proportion* of the *wiſdom* and *knowledge* which from God you have *received*; ſearch your *ſelves*, and examine your *ſelves*, whether in *nature* and *true kind* you can *ſerve*, as *God Almighty* ſerveth, the *poor creeping things*; or ſerve *Lazarus* the poor man, as *God Eternal* ſerved him in *Dogs*, and the World ſaw it not: Yea, and *queſtion* your ſelves, and *try your hearts*, that you may *know*, whether you can *ſerve* God in that *lowneſs* in which *He* daily *ſerveth you*; and ſo *conſider well* how *God Almighty* provideth your *food* and *rayment*, and puts the *bread* in your *mouths*, and pours the *water* into *your cups*, and *arrays* you, and *waſhes your ſhoes*, and *makes clean* the *filthy way* before your *footſteps*; And if any among you have *griefs* or *ſores*, or *botches* or *painful boyls*, God Almighty *humbleth* his compaſſionate Soul, and *vouch down* from *on high*, and ſtands exceedingly *below you*, where you *ſee him not*, and putteth out *his tongue*, and *licketh* your *ſore places*, and ſo *healeth* the *wounded*, and *ſaveth* the *ſick* from the *grief* of the *malady*.

Oh my **Beloved Ones**! and *deareſt* **little Children** and **Lambs** of God, I cannot tell you how infinitly your own *tender* and *merciful Father* ſtandeth *below you*, and round about you, *waiting* and *watching* in *grace* and *loving-kindneſs* to *ſerve* you, whoſe *day* this is, which now is, wherein you muſt be *tryed* and *proved*, whether you *bear* the *Image* of his holy Spirit of *Humility*, as did *Jeſus* the *firſt*; and as you are found *ſinking down* here into the *low place*, even in admiration, conſidering where (before this day) you dwelt in a houſe which had its Foundation above the *Rocks* of the deeps of the *low places*, whereon the *higheſt Heavens* are pitched, and therefore *All* muſt *ſink* unto it and be *firmly* ſetled *on it*, whereby ye may know the *boſom* of *Love*, from which all *pure ſervice* doth proceed; *ſervice* to God, *ſervice* to man, *ſervice* to beaſts, *ſervice* to birds, *ſervice* to fiſhes and *ſervice* to worms, all in the *Love*, in which they were by the *humble Spirit* created, to be *ſerved* of the *humble Spirit*, according to all their *reflective kinds*; So here you may ſee the *Eternal Wiſdom* dwelleth in the *low place*, where a

friend

friend in the pure Spirit of *Humility* (which proceedeth out of the Eternal Bosom of Love, which created all things for a service, as God Almighty himself serveth all living creatures in the same Love and Lowliness) ought to *serve his friend*, and to *latch his shoes*, and *make clean the way of his feet steps*, yea, and even so as with the *very sweat of his brow*; which I speak in God Almighty's holy Spirit *to all* without *respect of persons*; For this will give all the *Children* true entrance and *living ingress* into the *bowels* of God's *mercies*, that as they (in the incomprehensible Love) are come down *to serve* in the *low house*, beneath all *Earths*, and *Waters* under the *Earth*, and there to give *day attendance* to God Almighty, that *doth* to *serve all*; and thus are *Ministers* in the *feeling bowels* of the *unlimited pities* and *compassions* to all *distresses*, without *respect* of *creatures* or *persons*; in this manner gathering all into the *entirenesse* of their *bowels* of *mercies*: So become they *entered* into the *inmost part* of the *Eternal Bosom*; and here the *Spirit* proveth the Love, and the Love stirreth up the *Bowels*, and the *Bowels* of God are provoked *to grow in himself*, which causes *heavy* the *Oppressions* of the *Oppressed* in a greater weight upon the Spirit of the Almighty God, than if it were done to him alone, and in particular; for that they are the *helpless Apple* of his *Eye*, which cannot help it self, nor take out the *pricking motes* without the *help* of a *merciful* and *merciful hand*.

And therefore the *GOD* of your *Hope* (in the day of Affliction and Temptation) will arise and roar as a *Lioness* which is *robbed of her whelps*, because *her compassions* go after *her mercy*; and the *Nations* shall mean and tremble, and the *Host* thereof shall fall by the *high way side*; for as much as they carried away the *Spoil* which they should have *left in the Land*, and have *wasted* the *Temple* of the *Lord*: And the *house* of the *Spoiler* shall be made a *Stall* before *Him*, and he which *robbed* the *Labourer* of his *Hire*, and *Flesh*, as he *heareth* the *burden* thereof from his *Neighbours* doors, shall *bear* as a *flame* at his *back*. Return unto hope, ye that are *bound* unto *Him* unto Rimmon for that the *Anger* of the *God of Righteousness* and *Indignation kindleth*. Hear ye *strangers* of the *Earth* and *lift* ye *exalted Mountains* under your *Feet*. Woe to them that dwell about the *Cities* of *Tyre* and *Sidon*. For I will *overturn* (saith the Lord God) and it shall be a day of *rushing* when all the *Firmament* were *falling* with *Thunder*; Nations shall *boil* and *roar* and

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and I will have a Name of Righteousness, saith the Lord Almighty, even unto the ends of the whole earth. Then shalt thou sing O Daughter of my own Beloved, and gladness shall never depart from thy Scituation, O Daughter of my hearts delight; for I will be thine in an Oath, and thou shalt be mine in a perpetual Covenant, even for ever and evermore, saith the God of eternal love.

In this Spirit therefore (which is of Power & Might, of Truth and Faithfulness) I have dearly to stir you up, and exhort you, to wait in the patience and content of the Life of the Lamb, submitting in the will of the Father unto every yoak, weight and burthen whatsoever, may be permitted to be put upon your necks and backs: and also in the true feeling of the Oppressions of every soul, put your backs to their burthen, whosoever they be, without respect of persons; for that Spirit is of God which is tender, and enclineth unto a feeling of every mans Yoak; for so did God Almighty feel, and pity, and compassionate them in their Sufferings, and under their Oppressions, which now do oppress, and make the others to suffer by whom they formerly were oppressed; which the others should not have done then, neither should these do so now; Therefore do ye, the Children of God, even as your Father doth, stand between them both in the Spirit, which bears every man's Oppression and unjust load, and so you shew your selves to be of the Image of your Father, who thereby will enlarge his Glory very greatly in the whole Earth; for God will have such a sound to go unto the ends thereof, and gain himself a great Name of praise thereby: And as for you in this Spirit, your Reward shall be very great, and your Redemption shall certainly come; and therefore again, I say let Patience have her perfect work; for the black horse which is Coloured over with blood, which now runneth the race, was never truly ayred, nor well breathed, and the Course from the first start, being a full loose upon switch and spur, will surely sink, before half the Race is run; and he which comes gently after on the mountain speed will obtain the mark and the price. So though the little ones do eat their bread with the sweat of their brows for a season, it is but to prepare them, and their pure appetites to eat at a feast of fat things in the infinite worth, and incomprehensible price of an everlasting life of thanksgiving and praise unto him which prepareth the Table.

To which purpose, this the Lord God requireth of his People, rent souls, broken spirits, contrite hearts, breathing mindes, fervent pray-

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ers, and *exceeding* open *bowels* to *God Almighty*, in *all things of your souls desires*; for this is the *Sacrifice* which *the Eternal Power requireth* from *All* without *respect* of *persons*, and he *loveth* the *broken spirit*, and hath *respect* unto the *contrite heart*, which I *full well know* by *large testimony* and *experience*; and now, the deeper I *ponder it*, the more *it rents my inward parts*, to consider the *greatness* of the *Goodness* of *God*, which *answereth* the *full streams* of the *broken spirit* and *contrite heart*, which I cannot but testifie, that *Israel* may *drink refreshment* even at the *brim* of the *Cup-full* of my *Consolations*, and hold it as an exceeding *Joy* in his house, to *go down* and *humble* himself before *his God* in the *rent soul*, *broken spirit*, and exceeding contrite *heart*, to feel his *Creator's acceptance* of *him* in the day of his *mourning* before him.

Enter, enter, and *feel* your *thorough* ingress into *this house* in the *contrite heart*, O all ye *Children of the living God*, that you may *know* your *Father's Life*, and bear his *very Image* and *true likeness* in *all things*; for *his Spirit* is *wounded*, and *mourneth* and *grieveth*, (in more contriteness than your eye can discern or reach) bearing every man's *oppressive burdens*, without *respect* of *persons*: so you *entring* here into the *deeps* of the *Spirit* of God, the *humble spirit* of *contriteness*, you move the *bowels* of your *Maker*, and his *bowels* stir up *his Power* to *return* the Captivity of *Judah*, and of *all* the *house* of *Israel*, whose lot is to *inhabit Jerusalem*.

And be it known unto you all, That *God Almighty* will be *angry* with all such which do *stand* in a *height* (above the *contrite* and *broken heart*) saying in presumption, *We are above and beyond all things in the outward which can annoy or hurt us*, and God will *bring down* all *such*, and make them *to know* that if *he is lived in*, he will be *lived in*, even in *his Spirit* of contriteness, which *infuseth* the reverence, and fear, dread and trembling at *his Name* in the *inward parts*, where the *broken heart* must be *witnessed*, which is the *true sacrifice* which God *requireth* and *accepteth*: So he that is gone above the *contrite heart* is gone out of the *acceptance* with God, not having the *true Sacrifice* in which *acceptance is found*, and in that *heart* which is gone from the *contriteness* there is no *true praise*; for the *low life is departed* from, which only can *praise Him* which ruleth above all things, and so the *creature* goeth from his *Creator* and *sacrificeth* unto his own *affection*, and *praiseth* the *delight* of his *own lust*, and *drowneth* his *poor soul* in *perdition*.

Finally,

Finally, my *dear* and *everlastingly beloved* **little Lambs** of the *true Shepherd*, in this Spirit my life *labours* with *you*, and the *abundance* of *my unspeakable love* floweth forth *unto you*, even that which *no Voice* can *tell you* but the *immediate Voice* of *God*, which is *nigh you*; wherein I am *roused*, *bound up* and *sealed* among and in you, greatly *comforted* concerning *you*, feeling a *glorious* and *goodly number* (in my daily prayers) of *great price* in the *gracious eye of God*; And many will *passe* thorough a *fire* which will make them *shine* as the *Sun*, and their fruit will be only to God.

Ah! I cannot tell you of the *Glory* of the Day which cometh among you, for I am **ravished** and **overcome** in the *sence* of that *Glory*, which my *weak* and *bleared eye* can *see*; and truly the *Glory* is *such*, that *for Glory* I cannot behold, but **I cry**, but **I cry**, Oh! the *depths* of **Love** which will *wound* **Enmity**! Oh! the *weight* of **Mercy** which will *kill* **Cruelty**! Oh! the *pleasantness* of **Patience** which will *extinguish* **Persecution**! Oh! the *depth* of **Wisdom** which will *work over* **Stratagems**! Oh! the *worth* of **Verity**, which will *crown* with **Diadems**! Oh! the *dread* of **Life**, and *power* of **Supremacy**, which will *wear* the **Glory** of an **everlasting Dominion**! this will be the **Sting**, the **Woe** and the **Torment** unto every *unclean spirit* upon the *face* of the *Earth*, until she shall *bear* that spirit *no more* upon her *face*, but all things shall be as they *were* in the *beginning*, and God in more *infinite measure* gloriously *known* and *enjoyed*, than ever in any Age that is past since the dayes that *Adam* was made a true and living Soul. **Grace, Mercy and Peace be unto you all, giving you growth in this Life.** Amen.

So reade me in the Word of God, and then reade this a second time over in your Congregations.

Written in Rome-Prison *of Mad-men.*

Concerning Judgment.

The Son *of* Love, Peace, *and* Unity, *who is of the mind of* Subjection *unto the* Spirits *of the* Prophets; *To the* Gathered Seed *of the* Lord Almighty, *Sendeth the* Fruits *of the* Life *of* Concord, *as a most* sincere Salutation, *unto them* all, *wheresoever upon the face of the Earth.*

BEloved **Sisters** and **Brethren**, I would that you should *all know*, in the *deeps* of the *Spirit* of *Power* and Glory, that GOD is but **one** *Eternal Life* of **Love**, **Peace**, and *Everlasting* **Unity** in *Himself*, not having in Him *Prejudice*, strength of a *froward Will*, *Inst of entrance* into *any other Nature* than His *own*, or *Pride* in His *Throne of Glory*; but is *full of* **Love** and **Mercies** unto *Enemies*, **easie** to be *entreated of*; **Pure** in *Life*, and the **lowest** and **humblest** *in His Eternal mind*, of all *things* beside *Him*; Yea, as He is *Infinitely* in Power *above all* the *works* of his *hands*, so in His *Humility* He is *Immensurably* **below** them *all*, wherein the *Excellency* of His *Beauty* and *Glory* is *seen* to be **above all**, who is *blessed*, *praised*, and *honoured of all* that truly *know Him*, for ever, Amen.

This therefore is *His mind*, unto *all* the *Children* of *the Day*, (viz.) *That they should seek to have a* **dwelling** *in the brightness* of the Glory *of His* **Life**, by *feeling* after Him in the *lowest places* of His *habitation*, where *righteous Judges* in *Israel* shall be *known*, and *righteous Judgement* (which *oppresseth* not *any*, but *is appointed* for the *Revelation* of *Mercy* unto *all*) shall be *witnessed* in the *Consciences* of every *raised Seed* of *Jacob*, which shall *preserve* the **Concord**, **Peace**, **Love**, and *everlasting* **Unity** among *all*, even unto the *determination* of *all Time*; wherein the *Restoration* of *all things* shall come *to pass*, as it was *first* in the *Original*, before *Transgression* was; that there may not be *the groan* of a *Creature* under the *bondage* of *Oppression*; but the whole *Earth*, *Seas*, and *all that in them is*, become *one entire*

Body,

Body, made *up* of the *perfection* of the *Glory* of the *Almighty Creator*, that it may be an *everlasting Song*, of His *highest Honour* for *ever* and *ever*, Amen.

I feel a *Life*, which in some years silence (through *Tribulations* and great *Tribulations*) in the secret continual *exercise* of the *mind* of the *Spirit of holiness*, through the *deep mercies of God*, hath *attained* unto a *small measure* of the *understanding* and *knowledge* of the *Judgments* of its *Maker*: And therefore as *one* that hath obtained *Mercy* at the *Tribunal* of *God*, and as *precepted* to the *same*, am *drawn forth* of a *free heart*, to shew unto *all the tender* in *Israel*, That **Order of Judgement** which is **justified** *of the Lord God*; that in the **execution** thereof, without *respect* of *Persons* in *Judgement*, the **Peace** of *his God's Holiness*, may be *kept* in his *Tents*; and **Love** and **Unity**, in the *richest blessings* of *Mercy* be *held* and *retained* in his *Land* Everlastingly.

All that are *born* of the *Seed of Promise*, must *grow* into the *similitude* of the *glory* of their *heavenly Father* in *all things*, which are *holy* and *vertuous* in the *light* of *Life*, which gives *to see* that *God* is *not* **rigorous, rash, nor cruel**; but **tender, pitiful, forgiving, long-suffering, and merciful**; which sheweth the *amiableness* of *His Glory* in *Judgment*, in which *Image* of *Glory*, all the *Children* of *Light* must *grow* to be as their *Father* is; for which *Cause* in matters of *unresolvedness* or *controversie* betwixt *Friend* & *Friend*, or *Brother* & *Brother*, it ought to be *pondered*, Whether the *thing* that is *objected* against, **be sin**? which if it so *appears*, and that also to the *dishonour* of *God*, and *his Truth* in the *eye of the World*, then shall there be **an utter denying of the sin**, and *a tender admonition* given *to that Person* to **forsake** and **repent of his sin**: And so like wise *Gardeners*, ye ought to *pluck up* the *Weeds*, that the *Plants* may *prosper* in the *ground*, and *prune* the *Tree*, cutting off the *unprofitable branches*, that the *profitable* may *much more prosper*, yeilding *abundance of fruit*, in *due season*, unto the *Lord* of the *Vineyard*; and not go too *hastily* and cut off a *Twig*, because of a *corrupted leaf thereon*, nor cut off *a Limb* of the *Tree* because of *a withered bow on the Limb*; but rather *learn* the *Judgment* of *Wisdom* and *Righteousness* of the *Lamb*, in cases of *sin* and *uncleanness*, to *stoop down and write with the finger on the ground*, and when you have *sufficiently written there*; *as the Lamb stooped down twice* in the *Judgement* of the *cause* of the *Harlot*, then you will come to lift up the head also, (as he did) and say, *Go thy way, and*

ſin no more; for by *ſtooping down* and *writing on the ground*, you will put *many* in the *way*, wherein they will *ſin no more*; as the *Lamb* (your Example) *did* the *Adultereſs*: And *there* you will be *known* to be of *His Spirit*, which taketh away *the ſin of the world*, and not made as *Inſtruments* to the *cutting off* of *ſouls* from *holineſs* and *righteouſneſſe*, cauſing them thereby to turn *into all ſin* and *uncleanneſs*; neither will the *grief* of the *Juſt* fall *juſtly upon your heads*, nor the *ſore diſtractions* of the *oppreſſed* become *your Burthens*, but **Peace** *will be with you for ever*: But until *this order of the Judgement* of **Righteouſneſs** *be throughly among you*, God will make **Whips** *for the daughters of Judah*, and **Scourges** *for the ſons of Iſrael*, and in meaſure **chaſtize** *His People*, until they are *formed* into the *ſimilitude* of the *brightneſs* of His *Glory*, in the true *Knowledge* of *His Judgements* and *Mercies*, which go over all *His Works*; to be made a *perfect Inheritance* unto Him for *ever*, as He is *their God*, and their *Perfection*; But after **Admonition** upon **Admonition**, **Reproof** upon **Reproof**, if ſuch *a Perſon* as is *ſpoken of*, ſtoppeth the *Ear*, and hardneth the *Heart*, and deſpiſeth the *Way* of the *Lord*, and will not be *Converted* and *Healed*, after all the *gentle dealings* of the *Spirit* of *your Father*, and the *Lamb in you*: Then it will *appear juſt* and *righteous* in any *Siſter* or *Brother*, that is *moved* of the *Lord* in his *pure* and *holy Fear*, in the *Spirit of Sobriety*, to *Judge* **the evil** of *ſuch* a *one*, in ſuch *ſeverity* as the *Brother* or *Siſter* may be led unto *by the Spirit of Widom* to do; and ſo the *Judgement* will *ſtand true* and *ſound* never *to be repented of*, for it will *reach* to that *of God in all*, in relation to *Truth*, both in *matter*, *time* and *manner*. And as this *Order* of *Righteous Judgement* is *kept*, ſo **Peace** will be *alſo kept* in *Iſrael*, and the Unity of **Love** in *all his Tents* for *Ever*.

And be it known unto you, that **Haſtineſs** is *not* of the *nature* of *my Father*, who **wooeth** *ſinners*, and **correcteth** gently in *meaſure*, and *ſtirreth* up his *Bowels* of **Love** and **Mercies**, *again* and *again* unto *ſinners*, and often **wooeth** a *ſtiffnecked* and *rebellious enemy*, and **winneth** a *treacherous ſoul* by the *power* of his *boundleſs eternal* **Love**: Wherefore *all* that are *born of the Seed of his Kingdom*, muſt *ſo grow* into the *Image* and *Similitude* of *their God*, in his *Spirit*, of the *glory* of **Love**, **Meekneſs**, **Long-ſuffering**, and exceeding **Tenderneſs** unto *one another*, and unto *all* the *Creation* of *Mankind*, made of His *mighty hand*, as that their *lives* may *ſhew forth* the *excellency* of His *Praiſe* in their *Generation*, even to the *End* of *their dayes* in the *Tabernacle*.

Again,

Again, in *Caſes* of **Treſpaſſes** of *Brethren* againſt *Brethren*, it *ought* to be *looked into*, whether the *Treſpaſs* was of a *preſumptuous Will*; & finding it *ſo*, the *Treſpaſſer* may *wiſely* be *dealt* withal as *aboveſaid*; but ſtil the *Brethren* in ſuch *caſes* muſt mind **Forgiveneſs** more than **Judgment**: Becauſe the *exerciſe* of **Forgiveneſs**, in the *glorious Power* of **Love** and **Mercies**, is *able* to *overcome* all the *Treſpaſſes*, and the *ſtrong Will* in *all men* which works *Treſpaſſes*. Wherefore *he* that *overcomes* in this *manner*, gains *Victory* in the *Battel* of the *Lamb*, and ſo *Conquers*, as to *receive* the *Crown* of *Victory* on his *Head*; and alſo to *ſee plainly*, how the *Vertue* of **Love** in *him*, covers a *multitude* of *ſins* and *evils*: And may not I ſay unto *you all* (without reſpect of perſons) if my *Eternal Father* of *brightneſs*, gave you the *Example* of the *Lamb* of His *Glory*, *in taking away the ſins of the World*, ought not ye to be *careful followers* of *Him* in *all* His *ſteps*, preſſing on in the *growth* of His *Spirit*, as much *as in you lies*, to *do*, as he *did*? And if He, *in the Love of the Father*, took *away* the *ſin of the World*, whilſt yet it was in *enmity* to the *Father*, and His own *Life*, ought not ye *therefore*, earneſtly *ſtrive* to be *careful*, in ſeeking to *remove* the *nature* of a *Treſpaſſe* from a *Brother*? And know you not that the **moſt Forgiveneſs** is a *ground* and *cauſe*, for the *ſtirring up* of the **moſt Love**? and if *Love* be *ſtirred up* in *this Principle* of *Life*, in the *hearts* of *Treſpaſſers*, through the *obtaining* from you *the abundance of* **Forgiveneſs**, doth not this *truly beget ſouls* unto a *nearneſs in God*, who is the *Original* and *Fountain* of **Eternal Love and Forgiveneſs**? Surely *yea*; And therefore, this is Counſel to you all, that you may be a *pure* and *holy People* to the *Lord* your *God*, **Learn** *the Life of the Lamb*, **Follow** *Him whereſoever He goeth*, and *you ſhall never want* **Wiſdom** *nor* **Counſel** *in the Way*.

And to the end that you may all *bear* in your *faces* the *expreſſe ſimilitude*] and *Image* of the *Father*, mind the Word of the Lord to the *Revolted People* of *Iſrael*, who thus ſpake unto them by his Prophet, ſaying, *As I live, ſaith the Lord God* [who is **pittiful**, **merciful**, and **long-ſuffering**; *ſlow* to *anger*, but *ready* **to forgive**] *I delight not in the death of a ſinner, but rather that he might turn from his ſins and repent*: Unto which *Repentance* the Lord God of Grace hath often *wooed* (as I have ſaid) *perverſe Rebels*, which have *wilfully reſiſted* his *holy Spirit*, and ſometimes hath *ſmitten them* with the *Rod* of his *gentle Corrections*, and then hath *wooed* them *again*, and ſaid, *All the day long have I ſtretched*

out

out my hand to a gain-saying and rebellious People. And, Oh *Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, How often would I have gathered thee as a Hen gathereth her Chickens, but ye would not?* And which of us (this day in Sion) can say, but that *our God* sent unto *our souls* Line upon Line, and Precept upon Precept before we *turned unto Him?* and whilst yet we were *sinners* He loved us, and whilst we were *Enemies*, He prepared the way of *reconciling us* unto *Himself*; and whilst we were *in our Blood* He *washed us*; and when *none eye pittied us* His *Mercies covered us*: Now therefore if we should *deal* by our *Brethren* which have *halted* by the *way*, and not in the *way* of the *dealings* of our *Father's love, mercies* and *compassions* unto *us* whilst yet we *were enemies* unto Him; then should we *degenerate* from the *brightness* of the *similitude* of *His Life*, and be but as the *sons* of *darkness* in *Judgement*; for in the *Eternal sweet Spirit of God* I am sure that *all Judgement* out of *the Life* of this *Testimony* is but for *a day* of *reproof*, and also to be *tryed* in *a day* of *Revelation* by *Fire*; and therefore the *merciful Lamb of God*, which taketh away the sin of the world, said, *Judge not, lest ye be judged*; because every *tittle, out of his Spirit*, is to be judged *by his Spirit*; since, in all Judgment besides it, there is a *secret seed* of *prejudice* and *enmity* in the *heart*, which *stirreth* up *prejudice* in the hearts of the *persons judged*; and such *judged souls* by *shyness* and *strangeness* kept at *swords point*, and at *severe distance* from *Friends*, hardens their hearts *from God*, which *saves not*, but *destroys* the *soul*: which is a *sore weight* to fall upon *any spirit* (*viz.*) not to be an instrument of *Salvation*, but rather of *Damnation*; which for *ten thousand times ten thousand* the *price* of *all* the *Treasures* of the *Earth*, I would not should *fall justly* upon my *back* through an *act* of the spirit of *rashness*, unless first I had *exhorted*, secondly *admonished* and *meekly reproved*; yea, after all *this*, if the person *blameable* should stand *in obstinacy* and *perverseness* of heart against God, even until the *last* and *utmost occasion* of *denying* such a *soul*, I ought not to *deliver* such a *one over*, but for the *destruction* of the *flesh*, that the *spirit* may *be saved* in the day of the Lord.

Again, *All Friends* must take *serious* and *prudent* heed how they take up *matters* upon *slight reports*; for that is but of the same which is ready to say, *Report*, and *we will report*: for such things will make *Israel* walk *maimed* in *Counsel*, and *halt* in *Judgment*,

and

and make him caſt the *ſimple* in the *ditch*, and ſet the *ſubtil* to fly *ſwift* over *fences*.

Wherefore, again I ſay, *Be ye followers of the Lamb whereſoever he goeth*; for he took the *Teſtimony* of *many*, before he *judged* the *Harlots Cauſe* in the ſeat of Mercy.

And be ye careful to take the *advantage* of *countenancing* and *cheriſhing* the *leaſt appearance* of *Repentance* and *Contrition* of *heart* in any *revolted ſoul*, turning not your *ear* from it, but *nouriſh it* and *cheriſh it* in all, that ye may appear as *ſtrength* thereunto: And how know ye but that in *ſo doing*, ye may *convert a ſinner to God*, and *turn him* from the *evil of his way*? And will you not know *in that day* that there will *be more Joy* in *Heaven* among the *Angels* of *God*, than for the other *ninety* and *nine* of the *Flock*, which never *erred* nor *ſtrayed* from the *Sheep-fold*? And will not the ſence of the *Joy* of God's *Angels* be a *ſufficient Crown* of *Reward* unto you for ſo *happy* and *bleſſed* a work? Surely yea. And therefore my deareſt *Siſters* and *Brethren*, look ye to your *Father*, grow in his *Image*, and walk *with Him*; and *bleſſed* ſhall your *Day* be unto you for evermore, *Amen*.

I am your Siſter in our Spouſe;

Sent from Lyons *in* France, *to be read by the Flock of the Lord everywhere: and not among the World, who pervert the Judgment of Truth.*

JOHN.

TOuching the fore-going *Epiſtle* I mentiou theſe few following words, for the prevention of the Worlds evil carping, and the exaltation of every ſpirit which hath erred, yet which hath ſeen the weakneſs of other perſons judging them, and not according to the *true order* of the Judgment of the *Lamb of God*: To the *World* I ſay thus, Though a few, in Zeal, have ſtepped forth in Judgment, in a particular matter, ſomewhat beyond their mea-

measures; yet because of infirmity in such a case are not to be cast forth, and that because of their *Youth* and *Tenderness* in the *Truth*, who in their this dayes birth, as new-born babes, have not yet attained unto the Perfection of that Wisdom, which is to be attained unto, but through Experience are growing more and more into the same. And to persons imprudently judged, this I also insert, That if they from a sence of this *Admonition unto all*, which reacheth unto such *young* and *zealous souls* in the *Truth* which have imprudently judged them, should rise up and seek to boast over them, they would by it bring themselves under the *real Condemnation* of the *Spirit*, which gave utterance of the aforesaid *Epistle*, which only tends in substance for perfecting *Unity*, *Peace* and *Love* in God, which may never end.

THE END.